

The Christian Life.

The Beauty Of The Lord.

I asked the lily, blooming fair,
'Sweet flower, can you tell me where
My soul may find that wondrous thing.

Prayer and the Coming Revival.

As I have gone about the country and seen something of the movement of God's Spirit in the churches, I have come to feel strongly that there is now the sound of the "going in the tops of the mulberry trees" that is God's call to his people to beseech themselves and go forth to win multitudes of souls.

But if this is to be, the history of revivals in the past shows that it must begin with a great revival of prayer. The whole trend of the teaching of Scripture is to the effect that in the outpouring of the Spirit, God has shut himself up to the prayer of his people.

"Rock of Ages Cleft for Me."

In the pleasant county of Devon, in one of its sequestered passes, with a few cottages sprinkled over it, mused and sang Augustus Toplady. When a lad of sixteen, and on a visit to Ireland, he strolled into a barn in which an illiterate layman was preaching—

God keeps a school for his children here on earth; and one of his best teachers is Disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-voiced teacher, Disappointment, was one of the best guides to train us for it.

The Best Means Of Grace.

The best of all means of grace is helping others. Preaching is a means of grace, but it does not accomplish its divinely-intended mission unless it inspires its hearers with holy ardor in the Master's service.

Do God's Will.

"Better to weave in the web of life
A bright and golden filament,
And to do God's will with a ready heart,

If we had prayed more, we need not have worked so hard. We have the little praying face to faces with God every day. Looking back at the end I suspect there will be great grief for our sins of omission—

Our Home Circle.

June.

Hail! Royal June! Queen of the Year!
Hail to the daughters thou hastest!
Loveliest princesses in Nature's realm,
Brightest, sweetest, fairest!

Music In Heaven.

I remark again, that all of our departed Christian friends who in this world were passionately fond of music are still regarding that taste in the world celestial. The Bible says so much about the music of heaven that it cannot all be figurative. Why all this talk about balletinas and choirs on the glass and trumpets and harps and oratorios seemingly, and organ?

been vanishing to perdition, and so I think they must lie in the corridors of alabaster and Lebanon cedar.—Dr. Palmage, in Frank Leslie's Sunday Magazine.

The Old Hymns.

There's lots of music in 'em—the hymns of long ago.
An' 'em singe gray-haired brother sings the ones I used to know.

The Seven Wonders of the World.

Joseph Cook enumerates the seven wonders of the modern world as follows:
The first is the speed of inter-communication. Boston, London, or any of the large cities of the world, is as near to the ends of the earth as Rome was to the borders of its empire.

The second great wonder is the self-reformation of the hermit nations. Japan has made changes greater than any other nation has made in twenty-five years, and receives missionaries cordially.

The third great wonder of the world is the rapid parallel advancement of education and democracy all over the world, and the fourth is the world-wide unity of civilization. If he could see the thing he most desired, it would be a league, not a union, of the English-speaking nations.

The fifth of the modern wonders of the world is the triumph of Christianity. In the first 1,500 years of Christianity it gained 100,000,000 of people as adherents. In the next 300 years it gained 100,000,000. In the next eighty-two (the present century) it has gained 210,000,000. These people are communicants in the church.

Sixth, in the wonders of the world, is the current fulfillment of Biblical prophecy. Whatever be said of the Book of Daniel, it was not written after the beginning of Christianity, and it outlines the history of Christianity. Soon will the lights of Christian ships and the bells of Christian churches be within sight and hearing of each other around the whole world.

The seventh and most marvellous wonder of the world is the establishment on a sure basis of a scientific supernaturalism. It is a thing settled by the best authority of microscopists, physiologists and chemists, that the origin of life is not explained by the molecular theory of physics.

The Holy Spirit's Work.

It is no small thing to receive the Holy Ghost, but when received, think it no strange thing if the love of God constrains you to do for the heathen what he did for the world—to leave your father's house, and go and save it. This the Holy Spirit will put into your heart to do, and cause you to do it if only allowed. The cause of missions to-day is the cause of the Holy Ghost. More than any, more than everything else, this lays near his great and loving heart.—King's Messenger.

"Even Down to Old Age."

At the age of seventy-three Mr. Wesley wrote: "I am far sabbier to preach than I was at three and twenty. What natural means God has used to produce so wonderful an effect! 1. Constant exercise and change of air by traveling above 4,000 miles a year. 2. Constant rising at four. 3. The ability, when even I want to sleep immediately. 4. The never losing a night's sleep in my life. 5. Two violent fevers and two deep consumptions. These, it is true, were rough medicines; but they were of admirable service, causing my flesh to come again as the flesh of a little child. May I add lastly, evenness of temper. I feel and groive, but by the grace of God I fret at nothing. But still the help that is done upon earth be doeth it himself. And this be doeth in answer to many prayers.—Ez.

A Corner for Our Little Folks.

Little Maids and Little Men.

Two little maids, two little men,
All with a penny right,
Who was the wisest? Will you tell
Who used the penny best?

Five little pennies went over the sea,
Five little pennies were carried,
To tell a story we all do love,
Which little pennies were right?

Now, little maids, now, little men,
Whom you have a penny right,
Will you say it up or make it five
And send it for your mite?

All in One Year.

There are few things that a boy cannot accomplish if he is thoroughly in earnest. Here is what one boy did in a year:

He began the office of sexton in a little Western church, and earned 75 cents a week. He picked 100 quarts of fruit for a neighbor. He bought and sold eleven dozen chickens, and cleared \$5.00 on them. When he could get no other work, a neighbor's weevil was always ready, at a dollar a cord for sawing and splitting. He earned \$12.75 on his weevils. For doing chores, cleaning yards, doing errands, etc., he received \$10. For milking cows, taking care of horses, etc., for neighbors, \$20.

At the end of the year this fourteen-year-old boy had earned a little more than \$100, never missed a day at school. It was a busy year, yet play hours were scattered all along—swimming, fishing, hunting, skating, and ceasing, each found its place. The old adage proved true in his case, "Where there's a will there's a way." He never missed a job; when other boys were idle he was busy; and the best of all that I can tell you about him is this, he was "the King's son."—Unidentified.

Plucky.

The boy marched straight up to the counter. "Well, my little man," said the merchant, complacently—he had just risen from such a glorious good dinner—"what will you have to-day?"

"Please, sir, may I work for you?" It might have been the pleasant blue eyes with which the man was not accustomed to parody with such small gentlemen, and Tommy wasn't seven yet and small of his age at that. There were a few wisps of hair on the edges of the merchant's temple, and looking down on the appealing face, the man pulled at them. When he had done twizzling them, he gave the ends of his hair a brush, and then his hands traveled down to his vest pocket.

"Work for me, eh? Well, now, about what sort of work might your small manship be able to perform? Why, you can't look over the counter."

"Oh, yes I can, and I'm growing very fast—there! see if I can't look over your counter, are they copped?"

"What, sir?"

"Why, your toes. Your mother couldn't keep you in shoes if they were not."

"She can't keep me in shoes anyhow, sir." The man took pains to look over the counter. It was too much for him; he couldn't see the little toes. Then he went all the way round. "I thought I should need a microscope," he said very gravely, but I reckon if I get close enough I can see what you look like."

"I'm older than I'm big, sir," was the neat rejoinder. "Folks say I'm very small of my age. I'm almost seven," said Tommy, with a look calculated to impress even six feet for a minute. "I see, my mother can't see anybody but me, and this morning I saw her crying because she could not find two cents in her pocketbook, and she thinks the boy that took the ashes stole it—and—"

"I reckon I can help you to a breakfast, my little fellow," said the man, feeling in his vest pocket.

"There, will that quiet 'em?" he pondered. Then the boy shook his head. "Mother wouldn't let me beg, sir," was his simple reply.

"Where is your father?"

"We never heard of him after he went away. He was lost in the steamer City of Boston."

"Ah! That's had. But you are a plucky little fellow anyhow. Let me see if I can't see my mother straight down into the boy's eyes, which were looking straight up into his. "Saunders," he asked, addressing a clerk, who was rolling up and writing on parcels, "is Cash No. 4 still sick?"

"Died last night," was the reply.

"Ah, I'm sorry to hear that. Well, here's a youngster that can take his place." Mr. Saunders looked at Tommy with a keen eye and then he pondered, looking back over his shoulder at the boy's face, and then he glanced backward curiously from Tommy to Mr. Towers. "Oh, I understand," said the latter; yes, he is small, very small, indeed, but I like his pluck. What did No. 4 get?"

"Three dollars, sir," said the still astonished clerk.

"Put this down, four. There, your mother, you've got a place at \$4 a week. Come back on Monday, and I'll tell you what to do. Here's a dollar in advance; I'll take it out of your first week. Can you remember?"

"Work, sir—work all the time!"

"As long as you desire it, my man."

Tommy shot out of the shop. If you've broken stumps, that had a twist through the whole flight, cracked and trembled under the weight of a small boy, or perhaps, as might be better stated, laughed and chuckled on account of a small boy's good luck, those in that tenement house enjoyed themselves thoroughly that morning. "I've got it, mother! I'm took! I'm a cash boy! Don't you know when they take the parcels, the clerks call 'Cash'?" Well, then, my mother, you've got a place at \$4 a week. Come back on Monday, and I'll tell you what to do. Here's a dollar in advance; I'll take it out of your first week. Can you remember?"

The Evangelical.

A Religious Family Paper
—and—
Organ of the United Evangelical Church.

All articles and reports for publication must be addressed to the editor, H. B. HARTZLER, HARRISBURG, PA.
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H. B. HARTZLER Editor

Editorial.

The Mission Located.

Praise the Lord.

In another column will be found an editorial under the caption: "Our Coming Foreign Missions." That was written and handed to the compositor just before starting to the session of the Executive Committee of the Board of Missions in Reading, Pa., and not knowing whether we would be able to return in time to insert any of the news of the committee's deliberations and decisions in this issue. But having been able to return somewhat earlier than anticipated, we rejoice in now being able to announce to the Church a decision, which we are confident will not only strike the pulse of our people with delight, but is also destined to become historic in our denominational annals. If ever an official meeting was free from all bias, prejudice or any kind of self-interest, and had in its transactions the directing hand of God, we believe it was this meeting. The full number of the members of the Executive Committee being present, every one listened with rapt attention to the report of the committee of three, previously appointed to locate a mission, and after full and prayerful deliberation, adopted the report with a rising and unanimous vote, and thereby located our Foreign Mission in the Province of Hunan in Southern China, and then, before resuming their seats, there welled up from out the great deep of their hearts a spontaneous burst of the old long meter doxology:

"Praise God from whom all blessings flow:
Praise him all creatures here below;
Praise him above ye heavenly hosts,
Praise Father, Son and Holy Ghost."

Let the entire church now fall into line as soon as they get this news, and sound forth this old familiar note of praise as never before, and then follow it up with corresponding gifts and prayers for said mission. The Executive Committee proceeded immediately to appoint the two Bishops and the Corresponding Secretary of the Missionary Society, to receive applications for work in the foreign field, and report their selections in turn to the Executive Committee, as soon as it can be done with care and good judgment.

In another column will be found the proceedings in brief of this most important session of the Executive Committee, and in the next issue will be published the full report of the Foreign Mission Committee. It will be a source of inspiration to you when it comes.

Our Coming Foreign Mission.

I write the above caption with zeal, hope and anticipation. While we were in the throes of internal conflict a short time ago, and sometimes had to feel carefully to know on what kind of base we were standing, and when all our energies were taxed to their highest tension to weather the gale, I counseled caution and deliberation in plunging out into new and far off fields with our operations. But the battle is over, the Lord in his own way has sent us victory, and now I am in for action at the earliest possible moment, only so that we do not make haste so fast as to commit mistakes. By the time this issue reaches its readers, the Ex-Com. of the Board of Missions will have heard the report of the committee appointed by our last Board of Missions to select a locality for our coming Foreign Mission. Said committee is to meet in Reading on Thursday evening of this week, (June 8th) to hear said report. By the time it has heard it and deliberated thereon, it may be too late to report the result in this issue. But whatever may be the report and the action taken or not taken, let us pray and hope that we will soon be in active operation in some foreign field.

That all may have the recent action of General Conference before them, as also that of the last Board of Missions, we republish below the action taken. The General Conference passed the following resolutions:

FOREIGN MISSIONS.

WHEREAS, There is a growing conviction among many of our people that we as a church ought to render prompt obedience to the command of the Master, "Go teach all nations," and an equally strong and increasing conviction, stimulated by the promise which fell from the lips of our risen Lord, "Lo I am with you alway, even unto the end of the world," that a ready, trustful obedience is better than sacrifice; and believing that definite steps in the direction of the Master's expressed wish will meet with his approval, and elicit the hearty cooperation of our loyal people, and secure financial responses from many undeveloped sources; therefore,

Resolved, That the Board of Missions be and is hereby instructed at once to inaugurate the necessary preliminary arrangements for the establishment of a mission in some foreign field, recognizing the principle of the comity of missions, the location to be left with said Board; and the actual estab-

lishment of the mission shall take place as soon as the Board, in its judgment, has sufficient funds in hand, and the income is adequate to warrant the financial support and maintenance of the mission.

Resolved, That no more missionaries be sent out at the beginning than the income assures support for, and additional helpers shall only be supplied as the finances shall warrant.

Resolved, That we hereby appeal to our loyal, self-sacrificing people to contribute liberally, cheerfully and promptly to the Lord's treasury, that this design may be speedily carried into effect, that our beloved church may take her stand among the Master's laborers in that part of his vineyard which most needs her help.

Resolved, That we recommend to the Board of Missions, that when the mission is established the support of some definite part of the work be given to the Woman's Missionary Society.

The significance about these resolutions, is not only in the fact that they mean to go forward, but that they were passed unanimously by the General Conference. The Board of Missions convening immediately after the above action was taken, struck the same key by passing the following resolutions;

WHEREAS, The General Conference at its present session has taken decisive action in reference to the establishment of a mission in some foreign country, and ordered that preliminary steps be at once taken toward this end; and has further referred the location of such a mission, the selection of the missionaries, the time of beginning and the actual establishment thereof to the Board of Missions; therefore,

Resolved, That a committee of three be appointed by this board to make an immediate and thorough investigation as to the most feasible and prospective location for such a mission for our church, and report to the Executive Committee of this board at as early a period as possible, and that said Executive Committee be hereby empowered to then proceed and determine location and establish the mission.

Revs. C. Newton Dubs, H. B. Hartzler, D. D., and W. F. Eell were elected a committee to inquire into the location and prospects of a Foreign Mission, and to report to the Executive Committee as early as possible.

The above action also answers the earnestly expressed wish of the last session of the Woman's Missionary Board, in session just previous to our last General Conference. In their published minutes we find the following action:

"Some advance steps were taken, and a resolution asking the Board of Missions and General Conference to establish a foreign mission was carried unanimously. No special field was suggested, but we expressed a desire that a special part of the work be given us, for the support of which we shall be responsible."

It will be seen, therefore, that our entire church, as expressed in her representative bodies, seems to be a unit on the importance of establishing a mission in some foreign field at the earliest possible date that it can be wisely done. Let the church pray that those having the charge and responsibility of this all-important work, may be guided by the hand that makes no mistakes.

Your Precious Time.

It is nothing new to hear a man complain of having time enough to do things. The question is, not, whether a man has time enough, for every man as long as he lives, has his sixty minutes for every hour, twenty-four hours for every day, seven days for every week, and 52 weeks for every year, like all the rest of mankind. Neither is it of what time is worth to us, for that is which is impossible of solution by finite gold bears no comparison whatever. It is beyond computation. There have been wasted on such questions. The allusion is: What do you do with your treasure it up and use it as if it was you throw it around carelessly, as but common earth?

Some men will do the work of "odd moments" that other men days you keep a record of the lo single day or week, and you how they mount up. You re evening, you looked forward work you had to perform or you resolved to get up early freshest and best hours of of your resolution? In t suit the action to the wor you began to lose time s made. The best time f and the best time for So you did not get u do, and then, when y the sight of your w time already behin and standing, and ing, and hoping precious day lo ahead of you, slipping beh' complaining amount of You may the way ing up t looking of you to do for t spe fu

"He Is Tainted With Your Doctrine."

By Rev. BENJ HENNING.

The above expression was made by a delegate to the Lutheran General Synod, in session at York, Pa. The incident that evoked the above utterance occurred on this wise: We engaged one another in an exchange of views on the business of the Synod in particular, and church work in general. I remarked that I had been reading the reports of their committees along the various departments and lines of church work, and was much interested in their spirit of aggressiveness and temporal prosperity, but had not yet seen anything of a report upon the spiritual condition of their church, the work of conversion, and the upbuilding of their people in holiness and godly living. In a word they say nothing about the progress of the church in experimental and practical Christianity, which must ever constitute the object and aim of all our church efforts. This topic, however, did not seem to be specially relished by my newly acquired friend. Noticing a lull, I improved it by inquiring as to where he was stationed, and upon informing me as to what churches he was serving, I remarked that there are a number of my friends residing in that neighborhood, for whom I cherished the most profound respect, and mentioned the names of some, and said many of them are members of the United Evangelical Church, and are most excellent people. My friend replied to this, that he had one man in his church by that name, but he was not of much benefit to him, because "he was tainted by our doctrine." "Well," I replied with some warmth: "It is a mighty good taint though," and we parted. I was left to reflect and almost felt as an old German woman used to say when her mind was engaged in something important, "I had to speak to myself," and while musing I came to the conclusion that the average preacher of that church, is as much opposed to-day to our church doctrine, as of half a century ago.

Now, what is our doctrine, which if a man is tainted by, it unfits him to be useful in that church? I am positive that that member had been plunging with Evangelical seifers, caught the infection, and if he is not a converted man, believes in conversion, and repudiates anything like sacramental regeneration, but believes in a thorough conversion as taught and insisted upon by the Evangelicals. This is one of the fundamental doctrines of our church, conversion by the grace of God, regeneration by the Spirit, and the testimony of a good conscience, testifying definitely that we are born of God. And, thank God, there is more to follow as we grow in holiness and develop heavenward. This development in Christ-likeness will culminate in the awakening in his perfect image. "We shall be like him: for we shall see him as he is." Yes, I can readily believe that a man tainted seriously by the above doctrine, is not of much use where the opposite is taught and practiced.

This doctrine of forgiveness of sin and regeneration by the spirit to newness of heart, nature and life, together with the sanctifying influence of the spirit in the production of perfect holiness, cannot be too much emphasized. This, my beloved brethren in the ministry, is that despised "taint" for which multitudes in the church have no use. Yea, keep out of harm's way else they might catch the infection. Now whatever others may think of this doctrinal "taint," it was the most blessed thing with which I ever came in contact. I bless the day and season when it took place, and it shall be my shame throughout eternity. I had my spiritual home for a little while amongst those who hate this "taint," but when I caught the infection, they had no further use for me. Those primitive Evangelical and Methodist preachers, to whom I had an occasional opportunity to listen when a youth, they were men mighty in the Scriptures, but they did put the "taint" on heavily.

I rather enjoyed the preaching of these mighty men of God. My young heart was drawn toward them and my hope would blossom, while the infection took hold of me; but in my father's house there was great uneasiness, for the belief prevailed that I caught the infection, and they were not mistaken in their surmises. From the time I became "tainted" with the pure doctrine, I was "verdutzt" for the old dead church, such as the one was in which I was brought up. Brethren, go forward, spread the infection far and wide among the people. It is as necessary to day, to preach a full and present salvation, as at any time in the past history of our church. When we remember the heresy of the higher criticism of the blessed old Bible and its doctrines, and preachers professing to be ambassadors for Christ, who ought to beseech men to become reconciled to God, but deliver themselves of expressions like the one above, it is high time to awaken out of a partial slumber, lest the enemies of sound doctrine will steal a march on us. I always have believed, and do so still, that the United Evangelical Church has a God-given work and mission, to disseminate sound doctrine, to insist by her ministry upon an experimental knowledge of these doctrines. Brethren up, let us spread the infection of sound doctrine with a zeal as never before exhibited, until the community is so imbued with pure doctrine that there is no advocate of sacramental regeneration left to tell the feeble story. Amen, Lord, so be it.

also the five Hunger brothers, all officers—Isaac was a major general, Francis was deputy quartermaster general, Benjamin was a colonel, and fell in the defense of Charleston. Also Brigadier General Andrew Pickens. Some of the most enduring "Monuments" of the Huguenots in America are the beneficent institutions they have founded. Notable examples are Faneuil hall of Boston, called "the Cradle of American Liberty," and erected in 1741-1742 by Peter Faneuil and presented by him to the city. Faneuil's father was a Protestant merchant of La Rochelle, France, who made his escape to America at the Revocation of the Edict of Nantes in 1685.

Vassar College at Poughkeepsie, N. Y., the greatest institution of learning in the world for women, was founded by Matthew Vassar, whose ancestors fled to England long before the Revocation. Gallaudet College for the Deaf and Dumb at Washington, D. C., the first of its kind in the world, was founded by the Gallaudets fathers and sons, whose ancestor was a refugee to New York. Bowdoin College at Brunswick, Maine, was founded through the munificence of Governor James Bowdoin, so also Robert College at Constantinople, Turkey, founded by the late C. R. Roberts, of New York, both of whom were of Huguenot ancestry. In Art, Science and Literature, the descendants of the Refugees in America have made remarkable records. Some families have given us many distinguished members of the same name through several generations. Notable examples are the families Soule, Perrine, Le Conte, Duna, Tourgee, Bayard, Depew, Ravenal and Jay, from whom have come many members of world wide renown, and who by their superb talents and recondite researches have materially widened the horizon of human knowledge. The merchant Grinnell of New York was the patron of the great Polar Expedition of that name. Lieutenant Manry of Virginia, called "The Philosopher of the Sea," was the founder of Hydrographic science. The eminent philanthropist John Pintard, of New York, was founder of a number of beneficent institutions. Joseph Mickley, of Philadelphia, was one of the founders of the Numismatic Society of America and its first president. Joel Poinsett, of South Carolina, eminent as a traveler, statesman and philanthropist, was the virtual founder of the National Museum at Washington, and also the world renowned architect Benjamin Latrobe, who designed the National Capitol, were all of Huguenot ancestry.

Among those who have become famous as divines, we note the Right Reverend Samuel Provoost, Chaplain to the Continental Congress, and later to the United States Senate, and who was the first Protestant Bishop of New York. To this worthy name we add that of Bishops Willard F. Mallieau and John H. France, both of the Methodist Episcopal Church. Others of equal prominence might be mentioned. Among the American poets and writers the Huguenots give us such famous names as Freneau, Thoreau, Manier, and also Emily St. John Bouton, a daughter of Baron, Michael Bouton, whose son Noel was Marshal of France.

In the field of industry the Huguenots were among the greatest in American commerce. Quite a number were merchants of La Rochelle, France, and who were compelled to flee for the Revocation, leaving great fortunes among them may be mentioned Gabriel Gillet, of Boston; Jay and Bowdoin, of New York; and others. In Philadelphia, were founded by Des Brosses, Goelet, Maningault, Ravenal, etc., in the course of which we see a vital element in our progress. Perhaps the most remarkable Huguenot enterprise and thrift, is that of John Jacob Astor the deserves special mention. His son Jacques de Astorg, of the Astorgs being Protestants, fled to the Palatinate in 1685, located at Nantes, 1685, located in the neighborhood of Nantzen, which was impoverished the Huguenots, established on German soil, and named to "Astorg," the first American emigrant, came to America in 1784. The Huguenot spirit is manifest among the descendants of Joseph Ritner, of Pennsylvania free school teacher and general in the Civil War, and Judge, have both been mentioned. Mention also of G. Marchand, and two terms in the name of Marchand, and both the name of General and General "General" mentioned the late mentioned.

Proceedings of the Executive Committee of the Board of Missions.

The most important meeting ever held by the Executive Committee of the Board of Missions of the United Evangelical Church, was held in the primary room of the First Evangelical church in Reading, Pa., June 8 and 9.

The meeting was called to order by the President, S. L. Wiest, who read Romans x. 11-17. Bishop W. M. Stanford led in prayer.

The members present were: Pres., S. L. Wiest; Sec., U. F. Swengel, Cor. Sec., W. F. Heil; Tress., J. G. Mohn; Bishops R. Dubs and W. M. Stanford, John Hendel, John R. Miller and W. J. Gruhler. There were also present, Revs. C. S. Haman, H. B. Hartzler, C. N. Dubs, J. D. Woodring, J. W. Hoover, C. L. Oswald.

The president stated that the special work of the Executive Committee at this meeting, was the hearing and consideration of the report of the committee elected by the Board at Johnstown, in October, 1898, to investigate as to the location of a foreign mission.

Rev. C. Newton Dubs, secretary of the committee, presented and read the report. The other members of the committee, Revs. H. B. Hartzler and W. F. Heil, were also present.

The report was heard with closest attention and most intense interest. After the reading, the report was formally received and considered as a whole. Every member of the Executive Committee was present and all took part in the discussion. This was a very remarkable scene. Until this moment, there had been various opinions as to the propriety of the immediate establishment of a foreign mission, but now, beginning with the bishops, every member of the Executive Committee declared that the time had come to act. The following was unanimously adopted:

WHEREAS, The committee appointed by the Board of Missions has faithfully performed its duty and presented to this body a clear and detailed report of its labors; and,

WHEREAS, The providential indications seem to be in favor of the province of Hunan, China; and,

WHEREAS, The maximum cost of establishing and operating a mission, with a clerical and medical missionary and their wives, will be \$4,100 for the first year; \$3,000 for the second year, and \$6,000 for the third year, and the annual expense of continuing the mission thereafter will doubtless be met by the regular contributions of our people; and,

WHEREAS, The friendliness and cooperation of the Presbyterian Board of Missions affords an opportunity which may not recur in many years to come, therefore,

Resolved, That we adopt the report of the committee, and hereby in the name of the Lord Jesus Christ, establish a mission in the province of Hunan, China.

Resolved, That we greatly appreciate the faithful labors of the Committee on Investigation, and that we heartily thank these brethren for the work they have done.

Resolved, That we tender thanks to the Presbyterian Board of Missions and to Drs. Speer and Mackley for their exceptional kindness and cooperation in this matter.

Resolved, That the Bishops and the Secretary of this Board, who will next week visit New York for other church work, be instructed to call on Drs. Speer and Mackley, and to convey to them, and through them to the Presbyterian Board of Missions, our Christian greetings, and to thank them in person for their courtesies and assistance.

The president and corresponding secretary were appointed a committee to have the rules regulating the appointment and services of missionaries printed.

The Bishops and the corresponding secretary were appointed a committee to secure candidates for missionary service in China.

Resolved, That the president and the secretary be appointed a committee to arrange a design for a life membership certificate, and to present the same to the Board of Missions.

U. F. SWENDEL, Sec.